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WOMAN'S WORK

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Index follows page 288



Girls of Bethlehem.—“Aud thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel.”

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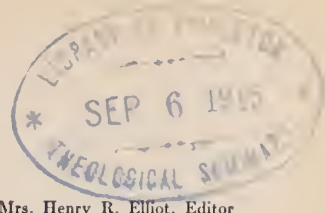




# WOMAN'S WORK

A Foreign Missions Magazine

Published by the WOMEN'S BOARDS OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH. Mrs. Henry R. Elliot, Editor  
"To fitly represent the work of Presbyterian women in foreign missions."



VOL. XXX.

SEPTEMBER, 1915

No. 9.

PERSIA WAR RELIEF FUND still claims your contributions and interest. *Bulletin No. 13*, published by the Board, should reach every prayerful member of the churches. It contains extracts from letters from Rev. Robt. Labaree, Mrs. J. P. Cochran, Rev. W. A. Shedd, D.D., and Rev. Hugo Müller at Urumia, with a postscript from Dr. W. S. Vanneman, at Tabriz. On another page of this issue of WOMAN'S WORK there is a letter written by Mrs. E. T. Allen of Urumia which pictures some of the "extraordinary services" of the missionaries themselves.

*The Bulletin* says: "The missionaries of the Presbyterian Board have spent in Urumia from January 1st to May 26th, 1915, \$75,000 gold for the relief of the suffering and the rescue of imprisoned Persians. At least \$25,000 more will be needed. The total receipts thus far for the Persian War Relief Fund amount to \$40,000. We need at once \$60,000 to repay the amount expended by the missionaries. Money was entrusted to our missionaries by Russians, British, French, Germans, Armenians, Moslems, Catholic and Protestant alike. A receipt was furnished and permission given to use the money, if needed, in the relief of suffering, all the parties trusting that the missionaries would pay the money back at the proper time. The Church must stand by the noble band of missionaries whose heroism and Christian altruism has won the respect, admiration and praise of the entire Persian community. . . . These contributions cannot be credited to the regular work of the Board. They are a plus due to the extraordinary emergency caused by the war. The missionary has given extraordinary service; the Church must bring an extraordinary offering."

An advance copy of this *Bulletin* was sent to one of the generously endowed Foundations in New York City and received an immediate response in the form of \$20,000. There remains to be raised the sum of \$40,000.

Send contributions to Mr. Edwin M. Bulkley, Treasurer, Persian War Relief Fund, 25 Broad Street, New York City.

RESCUE HOME of the Occidental Board in San Francisco has outgrown its quarters entirely and an overflow home is to be purchased in Oakland to accommodate more little slave-girls. Of the \$8,000 to be raised for this, a large part has been given by two members of one family in the East. "The Story Loy Mae Told" in WOMAN'S WORK, July, 1915, explains the purpose, plan and hopes of the Home.

CHRISTIAN work is of two kinds, denominational and interdenominational. A well-developed example of the latter is the Young Women's Christian Association, which during recent years has extended its usefulness to the foreign mission fields, where it is materially assisting in the effort to Christianize young women. In 1900, women missionaries of all denominations in Japan asked the World's Committee of the Association to organize work in Tokyo to reach the young women in the Government schools where the teaching of the Bible was forbidden. This was undertaken and work has been directed toward these girls and those in industrial centers and, by means of hostels, social, educational and Bible classes and summer conferences, a distinct beginning has been made. Not only in Japan but in China the Association is dealing with the problem of Christianizing the Government students and in India the neglected Eurasians are being reached.

So far these activities have been directed by secretaries sent out by Great Britain, Germany, Canada, Australia and the United States, the countries represented in the World's Committee, and the Boards have been made up of missionaries of the different denominations. This year thirteen young women are going from the United States to China, Japan and South America to extend the work already started and to bind together the small organizations brought into existence by isolated missionaries. These thirteen secretaries attended their own conference and the meetings of the Presbyterian Conference for outgoing missionaries which was held at the same time and begin their service with a definite understanding of the vital connection between the Young Women's Christian Association and the mission work of all denominations on the foreign field.

DAILY newspapers printed in the English language number two in China. Strange to say, both of these are published in Peking and both are edited by Chinese who attended the Presbyterian Mission School in Shanghai. These papers are the *Peking Daily News* and the English edition of the *Peking Gazette* and furnish news for missionaries, diplomats and other English-speaking residents of that city.

CHINA MEDICAL BOARD has undertaken the support of the newly appointed missionaries, Dr. John R. Dickson and Dr. John H. Wylie of the Presbyterian Board, who are assigned to the North China Mission. It has also purchased the property of the present medical hospital in Peking which was owned by the London Missionary Society of England. Several members of the China Medical Board, including Dr. Wallace Buttrick, Director, sailed for China July 31, in order to study the situation at first hand and to confer personally with the missionaries concerned. Dr. Buttrick and his associates are working in most cordial cooperation and thorough sympathy with the Foreign Mission

Boards. The thirteen trustees who will have control of the new institution in Peking include six representatives elected by the six Mission Boards interested and Dr. John R. Mott. Rev. Arthur J. Brown, D.D., has been chosen to represent the Board of our Church.

OUR Board of Foreign Missions has the largest medical work of any missionary board in the world. It is maintaining 73 hospitals, 113 dispensaries and an asylum for the insane. This calls for great amounts of drugs and all kinds of medical and surgical supplies. When the present war broke out the medical departments of the contending armies immediately began to buy on such an enormous scale that the prices of all hospital supplies have risen to high figures.

INTERPRETATION of the Scriptures by native leaders and evangelists often has a unique touch which fixes some familiar passage. A Korean convert, in explaining the story of David and Goliath, called the giant the devil, the Davids church members, and pictured the pebbles as the little penny Gospels which drive the devil from the lives of heathen neighbors and friends. An African woman who was being examined for church membership was asked by one of the elders to tell what became of the church offering. She replied, "It goes to God." "Where is God?" was the next question. "In God's 'town.'" "How does the money get to God's 'town?'" "How do I know how you get the money to God's 'town?'" was her response.

READERS OF WOMAN'S WORK are fortunate in having an article in this number by Dr. A. W. Halsey, Africa Secretary of the Board of Foreign Missions. Those who are interested in Africa's present importance, commercially and politically, will find in the *Atlantic Monthly* for May an informing article, "The African Roots of War." The writer is W. E. B. Dubois, editor of the *Crisis* and a man who is deeply interested in the future of his race.

## Our Missionaries in Africa

AND POST OFFICE ADDRESSES.

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## West Africa Mission and the War

THE situation in the West Africa Mission can only be understood by a study of the map. The stations of the West Africa Mission are located in Southern Kamerun, German West Africa, and in Benito, Spanish Guinea. Kamerun is bounded on the north by Nigeria, British territory; on the south by Congo Français, French territory. The little stretch of Spanish Guinea separates a portion of Southern Kamerun from Congo Français. It required no prophet to foresee that after the outbreak of hostilities between Germany and the allied powers Kamerun would be in the war zone.

The first week in August, 1914, a group of missionaries were ready to sail for the homeland to obtain a much needed rest after years of service. It was nearly three weeks ere they were able to leave Kamerun for Fernando Po and many more weeks before the homeland was reached. Meanwhile, the British and French, aided by Sengalese and Fang, were contending with the Germans, aided by the Bulus, for the coast towns. The capital city of Kamerun, Duala, was taken by the Allied forces, the Coast people were either killed, driven inland or deported to Victoria, while some of the missionaries went to the interior and others to Benito. The allied forces drove the Germans back from the Coast some thirty miles, where trench warfare, so familiar in the conduct of the war in Europe, was begun and has continued to the present hour. Meanwhile the British have pushed their way in from the north, capturing a number of towns, while the French, starting from the south, have gone eastward and attacked

the remote inland German stations. The latest reports indicate that the Franco-British troops have united and have driven the Germans from Garua to Ngaundere, which is about 300 miles northeast of Metet, and from there to Tibati, 110 miles southwest of Ngaundere. The latter place, Tibati, is still far removed from our main interior station at Elat.

It is necessary to bear in mind these geographical and political conditions in Kamerun in order to appreciate the crisis through which the mission is now passing. The total number of missionaries enrolled in the West Africa Mission is 60. Of these 24 are at home on furlough, 8 are at Benito and 28 somewhere between the German intrenchments, 30 miles from the coast, and the allied forces farther inland. The latest letters indicate that the missionaries in the main are located at Lolodorf, Efulen, Elat, Metet, Fulasi and possibly one or two of the out-stations, like Olama.

While the situation is fraught with difficulty, and not without danger, so far as known no missionary has suffered from any hostile act of the contending parties, nor has there been any lack of food supplies. One of the missionaries sent out by the Board with extra provisions was able to enter Kamerun via Benito and the south and carry supplies to the various mission stations. Mission work under such conditions must necessarily be slow. Even at Benito the regular activities of the station have been hindered. It has not been possible to maintain the boarding school and the church services have been sparsely attended, itinerating almost entirely aban-

done and much of the time and thought of the missionaries given to providing for the needs of the people and of the missionaries in the interior.

Under date of December 21st, 1914, Dr. Silas F. Johnson, at Metet, wrote:

"This country is well supplied with an abundance of good and wholesome food, native to the soil, and much better than many people in the homeland have. The mission is doing everything possible to keep the work going with as little distraction as possible. Here at Metet we keep our station schools going, both for girls and boys, and all the village schools are kept up, although the attendance has fallen off very much and the pupils are in many cases unable to pay the tuition. We are preparing for the usual three days of special services before Communion, which will be on January third, and we expect a good crowd and the presence of the spirit in power."

The Communion Service to which he referred was duly held at the various stations. An account of the Communion at Elat is given in a letter from the Rev. Melvin Fraser, under date of January 15th:

"Over 7,770 people were at the Communion Service the first Sunday of January. A fair term of German school at the station closed December 23d, and about thirty village schools are now running. My work with the theological class of fifteen young men has not been noticeably disturbed. Expect to begin again February 25th."

A fuller account of the Communion is furnished by the Rev. William M. Dager, pastor of the Elat Church:

"We are carrying on the work as conditions permit. January 3d was Communion. Sabbath attendance 7,770; baptized 453; advanced to Nsamba 480; confessed that day 161; collection M. 868. We had four overflow meetings to accommodate the people. Session meetings lasted two weeks and I baptized a portion of the people on the last Sunday in December. The Bible Readers' Class is now in session at Elat—that is it has been for the past seven weeks—and I have it. There are 46 from Fulasi; 92 from Elat; 7 from MacLean; 7 from Efulen and 3 from Metet—making 155 in all. There are reasons for the small attendance from Efulen and MacLean.

"We trust that you have not been anxious about us for we are getting on nicely. It is our custom to have some supply of provisions on hand, as we only order a few times a year. We have not been suffering at all."

The limited mail communication from the interior can be judged when it is stated that from January 29th to April 23d no letters at all were received, and only a few from April 23d to August 1st.

The April Communion looms up like an oasis in the desert. At Metet 2,250

people were present, at Lolodorf 2,200, at Elat 6,400, at Fulasi "the usual crowd" and 2,000 village pupils were enrolled for the village schools. Meanwhile, the indefatigable itinerator and pastor, Mr. Dager, under date of April 21st, writes:

"This month and next I am devoting to short trips of 3 to 12 days each, holding Communion services at outposts. On the 18th I was at Fe'e Yop, 16 miles from Elat. There were 1,040 persons present and eleven were baptized and received into the church; also one infant baptized. The next day being Sadie's birthday I left at daylight and reached Elat in two hours before she went to her big girls' school of 60 boarders and 80 day pupils."

"Sadie" is Mrs. Dager. Mr. Hoffman, a merchant from Kamerun, who reached Benito in May, having left Elat April 23d, was present at the celebration of "Sadie's" birthday. He said: "We had a fine cake. It was made without butter, peanut oil being used instead." The writer of these lines has never eaten birthday cake made with peanut oil, but he can bear witness to the toothsome-ness of the food prepared from peanuts in the land of Kamerun.

The latest news from Kamerun is a letter under date of April 20th from Mr. A. W. Krug of Elat:

"School is again running with 360 in the German classes, 40 in the Bulu School and about 100 girls. Of the boys, 170 are boarding pupils, and of the girls over 60. We have now also 16 permanent village schools with an attendance of 1,256 scholars, an average of over 78 in a school. As it was not possible, as we had hoped, to begin work in various places, it has given me an opportunity to carry out my long desired plan to make the village schools permanent and teach German therein. On account of the shortage of other laborers I offered myself at the beginning of the last school to undertake the oversight of the garden work in addition to the work in the school.

"Formerly we have maize only at the end of May. At the beginning of school we also planted a large cassava garden. In the cassava and plantain gardens there is also everywhere maize. The pears planted by Mr. Hope in 1909 are yielding well, so that with the help of the pears, 75 scholars could be fed the last semester at an average of 20 marks per week. Only in Batanga is the work not in operation. You no doubt have heard particulars from others. The Basle Mission has undisturbed work in only three of its fourteen stations, the Baptists at one of four, while we are working at five out of six. We have also provisions for several months more."

One of the recent letters from Africa has this significant statement: "It is wonderful the way the work is progressing in spite of the war."



When the story of the West Africa Mission for the year ending July 31st, 1915, is written, it will be a record after

which we may well place the word "wonderful."

July 22, 1915.

*Abram W. Halsey.*

## Innocent Sufferers

*March 30.* WRITING comes hard these days, but you doubtless want to hear news, be it good or bad. Mr. Adams and I recently made a trip to \*Duala in the hope of hearing something definite as to our prospects of returning to our stations. From what we found out, it will probably be a long time before we are able to return and our hearts are sad.

When we reached †Kribi on the steamer (we did not go ashore), we found that there were about 5,000 refugees who were waiting to be transported. They were our own people, Batangas, Kribis and Mabeyas from that neighborhood and we were glad to be able to see them once more. As many as 2,800 of them were taken aboard the *Hans Woermann*, a German boat which had been captured by the English. The captain said that that was all he could carry and so the transport that we were on endeavored to take the rest. It took 1,500 and that, together with others on board, made our list over 4,000 and our captain could not take any more, so unfortunately about 1,000 were left. When the captain of our ship saw how interested we were in them he offered to send us over to the *Hans Woermann* to see the people and we gladly availed ourselves of his offer. How glad they were to see us, but oh, how our hearts ached to see them,—poor, starving babies, women and children whose every bone showed and who had that deathly whiteness which shows through even the black skins! Our hearts yearned to help, but what could we do but try to comfort with words and prayer? These are the people who had left our grounds on the night of December 26th, together with those who had previously taken refuge in Kribi. We knew that they must be suffering from hunger, but it was worse than even we had pictured. It broke our captain all

up to see them, and he a soldier. They had been herded together and unsanitary conditions were, of course, the result. This, together with starvation, made the death rate very high. The gardens in the neighborhood were devastated and they had to go miles for food and run the risk of being shot down by soldiers of opposing forces. We were told that they were dying at the rate of five and six a day. Something had to be done and the English decided to transport them to ‡Victoria, where they were to be placed on plantations and there would be plenty of food and no danger. One little girl died on board and the captain called us to see if we wanted to have a little service. Upon investigation I found her to be one of our little school-girls. The doctor's verdict was dysentery and starvation. We inquired for each one we could think of and went among them doing what we could. Ndenga Pipa, our minister, had not come on board and we inquired for him and were told he was very sick. Later he was brought on and oh, how our hearts bled! He had been sick with dysentery and, getting a little better, tried to go fishing to get some food for his starving wife and three children and had a setback. When we saw him he had been sick for some weeks without medical attention and it looked as though the end were near. Whether he is still alive we have no means of knowing but we fear not. His last words to me were, "It is all right, Mamma, I am ready to go." We heard that one of Mbongi's children also died on the way. Twins were born on our steamer and two single babies in the surfboats *en route* to the other steamer. The poor people, who hardly knew what was to become of them and whether they would be better off at Victoria, at first did not want to go, but when they started finally there was a

\*Not far from Victoria

†Seaport of Batanga.

‡A town on the coast 100 miles north of Kribi.

regular panic and the usual crowding of the stronger ones to go on board. As a consequence many families were divided and children were left behind. The *Hans Woermann* loaded first and when it was filled up left for the mouth of the Duala River. Then our captain got to work and with his officers and boatmen worked all night, in fact they worked thirty-six hours without a break save to eat, and with his boats and canoes got all on board that he could carry. Finally we left for Duala, or the mouth of the river, whence the *Hans* had preceded us. The plan was to try to get families reunited and then transported to the plantations in Victoria, 500 people to a plantation. The transport we were on was finally detailed for this work, and when we again saw the captain a week later, we heard that he had landed the last of them at their destination and we hope that now they are having enough to eat at least. Had we followed our desires and impulses we would have requested permission to go with them and stay there, but contrary to the dictates of

our hearts we decided that, for the time at least, we must return to Benito. But oh, how we wanted to go with them! How they needed us! How they need your prayers! Pray for them as you never have before, that they may be steadfast through all. So all of our people have gone, for those who were left behind have scattered ere this to find food. Will they ever return? It remains to be seen. But at any rate the English did a great act of humanity when they transported them to a land of safety.

We fear it will be a long time before we shall be able to return, as things move slowly. It is a long, hard campaign and no one can see the end. Even with all the difficulties the last word from the interior was that work went on as usual, with over 8,000 people at Communiou, over \$200 contribution and village schools running, an evangelist class of 150 students and people itinerating. It is truly wonderful. God has not forgotten us and He is able to care for His own.

(Mrs. A. G.) Alice Dager Adams.

BENITO.

### EXTRAORDINARY SERVICE

I CANNOT go into details of the horrors through which we have passed since New Year's Day—terrors by day and more terror by night, when nothing but God's Providence and the Stars and Stripes kept us from worse than murder within our walls. From the time of the Kurdish raid, the Christian population lived in fear and trembling, but not until the Russians evacuated Urumia, Jan. 2d, did we know what it meant to be left to the mercy of fanatical Mohammedans.

It is impossible to make a *beginning* of the story of the horrors and hardships that have befallen those who were left. We know this—that but for the presence of these missionaries in these compounds, with "Old Glory" floating from every gate, and from adjacent property which we were compelled to take hold of for the sheltering of the refugees, not one Christian would remain to-day unless he had embraced Islam. Talk about "Faith Missions!" This has been the most stupendous Faith proposition undertaken in the world in many long years! Faith in God and what He expected of us, and Faith in God's people at home that they will stand by us with prayers and money, and make good the thousands spent in saving this Syrian nation from worse than death.

With hundreds in the Boys' School property, and more than 2,000 at the hospital grounds—over 15,000 in all—our efforts at sanitation were inadequate, so small wonder that children died by scores of lack of nourishment and fright soon after arriving, and of measles, scarlet fever and other diseases. Typhus and typhoid epidemics soon developed, although the missionaries had fought to prevent them. People have died by the hundreds. From the ranks of our native helpers, preachers, teachers, Bible-women and others have been taken. The missionaries themselves have been compelled to furnish their quota, and the toll has been heavy, *from them*. All of our single ladies, including Mrs. Cochran, who lives alone, were down, and one from every married household—either husband or wife—so far not both and only two children from the group of nine.

First from our immediate circle to be stricken was the beautiful Swiss governess, who came late in the fall with Dr. Coan's family to teach our missionary children. After a month's illness she was called Home Feb. 26th. Then Mrs. Cochran, matron of the hospital, and Dr. Packard became ill; Mrs. Cochran had a comparatively normal case, but Dr. Packard's was very serious. (Most of the cases have been peculiar in that extreme delirium is marked even when the fever runs low, and many of the patients go into a comatose state, and from the effects of that it takes long to recover.) Both of these are about their duties now, though they are not strong yet. Following these were Miss Coan, Miss Lamme and Dr. Coan, all at the college compound, and one of the children, Bertha Shedd; these are now just able to be about, some of them more active than others. The next to be stricken were Miss Lewis, Miss Schoebel and Mrs. McDowell. The first two had lighter cases, but dear Mrs. McDowell was called Home, April 16th—a terrible blow to her husband, who nursed her through to the end. Then Mrs. Müller, M.D., Mr. Allen

and Mrs. Shedd were smitten about the same time. To add to the burdens, almost too heavy to be borne, we were called upon to part with Mrs. Shedd on May 17th. Mrs. Müller seems to be safely passing through and the day of writing was able to walk about her room a little. As to Mr. Allen—how grateful we are that we can write that he is improving daily! Like Dr. Packard, he went into a comatose state and remained in that so long that we were alarmed. Now it is a question of time till he will be his usual self we hope.

I cannot tell all, but you can guess at a great deal. We know nothing of what has happened in the outside world since Christmas; have not heard from Wallace (my eldest child) who is at school at Tabriz, since Dec. 13th. We hope to hear soon, as the Turks evacuated Urumia the 15th of May, and the Russians returned yesterday (May 24th). What the tactics of war may demand we do not know, but we hope never again to be left to the mercy of Islam. We know we have been wonderfully kept by God's Providence, and yet we feel as though our limit of endurance is almost passed. Of the suffering and sorrow, of the wrecked homes, houses and fortunes, I can not even hint. We have given and done, and still the people are starving and suffering before our eyes, but we trust and have Faith that the Church at home will stand by us in our extremity.

URUMIA, Persia.

Mrs. E. T. Allen.

## How the African Church Learned to Walk

THE Bulu people in West Africa hunt with nets. They stretch the nets in a semicircle and then "beat up" the woods

with dogs and shouting and drive the animals in. One time while hunting in this way they caught a young chimpanzee. It was bought by one of the missionaries at Efulen and given the name "Pat." Now Pat did not walk on all fours like other animals but, using his hind feet, he walked in a semi-upright manner. Although he was perfectly able to walk if he wanted to, he preferred to be carried. Pat was heard crying in the street one day as though someone were abusing him. One of the schoolgirls had been carrying him through the yard and had put him down to

see him walk. Pat did not like to walk and, feeling that he was being imposed on, became angry. Lying down on his back he began to kick and scream as though he were being terribly abused. His only trouble was that he was going to have to walk, and he preferred to be carried.

In 1905 the West Africa Mission decided that the native churches should support their own native workers. But the African Church, like Pat, preferred to be carried. It always had been supported by the Church in America and preferred it. In 1895 every church in the West Africa Mission was paying

one dollar to each of the Boards of the Church. It was very much like paying on a life insurance policy. The native



Efulen Minister and Wife. Dr. A. C. Good's grave shows to the right.

church paid eight dollars annually to the Boards and they in return took care of the church. For the sum of eight dollars a year the Church in America carried the African Church and even paid its native workers. The African Church was not to blame. There was little in the sending of money to the Church in America to inspire in the African Christian the spirit of giving. The "Boards" were cold, lifeless things to which he was sending his money. In his own simple life he had no need of such things. The missionary found it convenient to carry the word "Board" over into the native

language and the African had a new, imported word. Next to new clothes, the African enjoys an imported word. In fact the average church member found it hard to distinguish between the "Board" to which his money was sent and the one on which he sat in church.

It was a decided advance when the native Christians built their own church. That was more inspiring. They felt that they were doing something for God and of course God must appreciate it. It was not hard to get up enthusiasm about building a church. But a good church building does not necessarily make good Christians. The building of churches seemed to cultivate the selfish rather than the unselfish Christian life and sometimes the devil seemed to be getting more out of the church than the Lord. In 1905 the mission decided that it would insist that the African churches take the support of their native workers. This was not a new idea that came to some of the newer missionaries. It was rather the attaining of something toward which the older missionaries had been working for many years. Many noble men and women gave their lives to the foundation work in Africa and were not spared to see the splendid walls that are to-day appearing on their foundation. The wonderful harvest that is being gathered there to-day is the result of their sowing. It was necessary to carry the infant church through the early stages until it was ready to be placed upon its feet and taught to walk.

But the African Church did not want to be taught to take care of itself. Who would want to give up a Government job, where his pay is sure, for an uncertainty? The oldest minister in the presbytery said his church was not able to support him. He was quite honest about it and said that if the Church in America could no longer pay his salary, he had planted some cocoa trees and would sell cocoa and support himself and keep on preaching. But some of the older churches felt that they were being imposed on in having to support themselves. The natives at one station made



Nkoto and His Wife. Nkoto translated *Pilgrim's Progress* from the German into Bulu and has, according to Mr. Johnston, one of the brightest minds in that part of Africa. Photos. loaned by W. C. Johnston.

such a fuss about it that the mission withdrew all the missionaries for a year until the people said they wanted them back. The policy of the mission was to have the churches supporting their native workers in the course of ten years—to pay one-tenth the first year, two-tenths the second, until in ten years they would be self-supporting. Some of the churches took their first tenth of self-support like a dose of bad medicine. However, after two or three doses they found that they liked it, and instead of ten years, the West African churches were practically taking care of their native work in five years.

But not only have the native churches been taking care of themselves since 1910, in the last five years they have had a splendid growth in the amount of work that they have been able to support. In 1914 Elat Church, alone, was supporting fifty native evangelists. This church was paying each man about thirty dollars a year, or spending \$1,500 a year on evangelistic work. Wherever an evangelist locates, the people provide a house and put up a chapel for the preaching services. One of the evangelists who was

living fifteen miles from Elat wanted to substitute planks for the split logs which served as seats in the chapel. The new saw-mill had just been installed at Elat and he was told that if the people would come there for them they could have the planks for twenty-four cents apiece. The next week, men, women and children appeared at Elat for church seats and each went back with a six-foot plank on his head. The people were then enlarging their chapel to hold 500 people. The next time we heard from them they were having 1,000 natives at the services.

But the people of Africa are not only taking care of their native evangelistic work, they have largely assumed the support of their educational work. In 1895 each schoolboy at Efulen received four yards of calico at the end of the month. Naturally the fathers considered the school a good investment and the boys returned to school the next month. In a short time the missionaries decided that it was not wise to pay pupils to come to school. The boys' fathers then concluded that it did not pay to send the boys and said, "We will have no more school." But the fathers, by forbidding their sons to come to school, seemed to strengthen their desire for an education. In a short time the boys began running away from home to come. As school became popular a small tuition was charged. The tuition has been gradually increased until the pupils are paying from twenty-five to seventy-five cents for a term's tuition, and instead of a few scores of pupils as in 1895, the mission reported to the German Government in April, 1914, thirteen thousand boys and girls in school, and the tuition paid by the pupils was supporting the 200 native Christian teachers in the village schools, which were spreading their influence over a territory nearly the size of the State of Pennsylvania.

The industrial work has been developed in a way that has enabled it to take care of itself. When the time seemed ripe to begin a class in carpentry a native carpenter was obtained from a German society in the northern

part of the colony. His salary was twenty dollars a month. The boys made boxes, tables, doors and such things as could be sold to the people and the work has been self-supporting from the beginning. The work has grown until in 1912 a twenty-horse-power engine and a saw-mill were added to the plant. There are no horses or oxen in this part of Africa, but a team of 100 men dragged the engine back 120 miles from the coast to Elat in a little more than three months. Not only were the saw-mill and planer running by steam at Elat in 1913, but six native carpenters, graduates from the mission shop, were teaching thirty-six of their own people the trade and the receipts of the class for the year were over \$2,000. Tailoring, rattan chair and shoe repairing departments have been added to the industrial plant. The tailoring department sold \$3,000 worth of clothes in the year, and almost all were bought by the Africans. The receipts from the industrial work in 1913 were \$8,800. All the different departments are under native instructors while two missionaries give the greater part of their time to the supervision of the work.

While the African does not pay for the services of the medical missionary he does pay for the medicine. In no respect does he ask you to come over to take care of him. When the African Church turns to the Church in America for help to-day, she does not ask it for herself. She says, "Come over and help evangelize Africa. You are to pay the white missionaries and we will pay the black. You furnish the men and women to superintend and we will take care of the details of the work."

And God is pouring rich spiritual blessings into Ethiopia's outstretched hands. For Ethiopia is no longer stretching out both her hands to God for blessings for herself, but with one hand she is receiving blessings from God while with the other she is passing on these blessings to her fellows who know not the Way.



Mrs. Schwab and the Wife of a Neighboring Merchant. Notice the cloud of witnesses!  
From "One Year's Stewardship."

## The Leper Colony

DURING my last term of service in Africa it was my privilege to spend my time on Friday afternoons at the Leper Colony, some two miles from Elat station. Ever since I began work in Africa, these ill-fated people had appealed to me and I found this, my last phase of the work, the most gratifying because of the need and apparent appreciation.

I remember my first experience with them. It was during my first year, and having acquired a little of the language I began visiting the nearby towns. A little girl was my companion and body-guard and was wont to go with me into the native houses to visit the sick women. In one instance she did not enter the house with me but stood outside while I shook hands and sat by a woman whose case so strangely interested me. In my ignorance I did not know she was a leper, and was thoroughly alarmed when the girl explained her reason for not warning me. She said, "The white woman has a 'charm,' so nothing can harm her. God takes care of her." Our physician relieved my anxiety, however, by explaining that it was an infectious, rather than a contagious disease.

Several months later, while returning from a town, I was stopped by a very earnest appeal from a young woman who asked my help in her "marriage palaver." Her father had sold her to an old leper man and she, naturally, was very rebellious about going into such relations. I advised her to take her case to the German officer at the Government Station. She did so, and was assured by him that she did not need to go with the leper.

Then one day I found a man living near the jungle path some distance from our station. He was isolated from his town, but a schoolboy told me of him, and I peeped in upon him as I passed. I shall never forget his bright, eager face as he told me of his knowledge of Christ as taught by this schoolboy.

More recently the Government decided to gather the lepers into a colony for treatment and protection to the other natives. About two hundred were gathered into a town near us and we began evangelistic work among them immediately. The Government furnished material and our carpenter class built a combined school and church

building. Here a day school drew in old and young and afforded a diversion for the poor exiles, who were so homesick and discontented. Some of the pupils were especially bright and quick and soon mastered the work in their own language and were ready for the German school work. One of the finest specimens of writing was done by a boy whose fingers and thumbs had only one joint, because the rest had been taken off by the disease. On Fridays I visited the sick wards and then repaired to the school house, when with picture and story I told them of Christ. Never have I seen so appreciative an audience and in time I forgot

the toeless feet and fingerless hands as they sat before me. On the path I often saw blood tracks as they came to and from their gardens. They kept the grounds in good condition and made themselves otherwise useful. Many confessed Christ and tried to live right. Mr. Fraser preached to them on Sundays and, upon "collection day," when their little contributions were sent to our station to the mother church, we felt it was one kind of "tainted" money in which the Lord delighted. I hope to be able to work again with them, when I return to the field.

(Mrs. C. W.) Myrtie Kirby McCleary.

## Ways and Wants of the River Fang

THE Fang are divided into two classes according to their location, the river and the bush Fang, a distinction equivalent to the valley and mountain races of the continent. We made a visit among the river Fang recently and as we left the stream and proceeded up the tortuous, tropical creek in a native canoe we heard the song of woman and war. Most of the way up this watercourse we were scratched and prodded by the massive, impregnable thorny plants which stood on their toes to reach us. Landing from the canoe in a path filled with water above the shoe-tops, we proceeded with the carriers of our outfit to Biliba. We started in-country on a path which led over grassland, through swamps and streams until, after passing a few towns, the Crystal Mountains were reached. Up over rocks and logs, through a vine-entwined jungle path we climbed, then passed around the summit and down, only to ascend again. Thus over the glisten-

ing way we tramped for eight hours.

In time we welcomed a series of towns surrounded by plantain and bananas, but we had to watch out for pitfalls by the path side and such dangers as might be placed by the way to protect the town. As we came nearer we saw no one, but a friendly salutation, as usual, satisfied the possessor of sharp eyes which were peering through the slot in the palaver house wall and we entered the palaver house door to which the path led.

There we saw the old men and boys if not all the males of the village. They



Utimboni River A tortuous, tropical stream where the tsetse fly is found, and in whose neighborhood the sleeping sickness is common.

were seated on either side of the room on low, broad benches made of poles. A fire was burning in the middle of the floor and on the walls hung the smith's bellows, made of wood to resemble their idol, Biré. Through its legs were tubes leading from the body, which consisted of an air storage chamber and bellows,



The Call or War Drum

both of which were made of monkey skin. Clay was baked funnel-shaped to form the furnace, and there were different articles in the process of construction either hung or strewn about as well. To a stranger the most interesting object would be the calendar which was suspended in a conspicuous place. It was simply a strip of wood with seven holes for the days of the week and a wooden peg for an indicator. They needed no other calendar because the full moon marked the month and the rainy and dry seasons the black man's year. As we entered the palaver house we grasped the wrist of each man in turn, said, "Mbôlô," and took a seat. The news was then told and the more there was told the better suited was the audience. After the telling, the *zat* or basket plate was brought in on which was a plantain leaf containing refreshments. If no food had been prepared, a present of a chicken would have been brought and the present would be sure to call for one in return.

When we left the palaver house we saw two long rows of bark houses thatched with leaves or mats. The sliding doors were open and out peered several wives and small children. We stretched out our arms and greeted them by clasping their arms and then walked into one house

through the low, narrow door which was in the center of the wall. There were two or four low, pole beds placed at the sides of the oblong room and on these we saw the old women and the sick. A fire was burning between the beds and afforded warmth and a place for cooking as well as a means for driving out the mosquitoes, sandflies and rats. Over the fire, in racks and baskets, were the corn, peanuts, fish and meat which were drying—the fruit of the housewives' labor. On the side walls were wooden hooks for the spoons, which were made of gourds. The food was being prepared in plantain leaves, folded together at the top to form a sack, and the *mavanda* was being crushed into a doughy mass with a baseball-clublike pestle in the mortar, which seemed to be a long trough hollowed from a log. The women had flat and smooth rounded stones for grinding *ngon* seed, peanuts and peppers. A gourd filled with water stood on the floor and slabs formed the stools on which the women sat at work. As we left this house we noticed the call drum and the tall dance drum in the street and farther along on the street there was another palaver house that separated the possessions of this chief from those of his nearest neighbor.

The men of this tribe appeared to be fond of ornamentation and they cut their hair in many fantastic figures. Their noses were pierced and their bodies tattooed in designs similar to those seen on Eastern relics. A



Dance Drum,



scanty cloth was hung about their loins and they wore wristlets of snakeskin, but around their necks were chains or ornamented bands of brass and the usual fetish medicine, claimed to possess all superstitious virtues, was worn suspended from their bodies. The women were arrayed not unlike the men but red powder was sprinkled on their skin in quantities. Their hair was covered with a headdress of Egyptian design made of many colored beads and buttons, so fastened together that they formed a bright and fascinating ornament, which was worn constantly until the hair bound it fast. Rings of beaten brass were formed to their necks and were worn until it would be only possible to remove them with strong levers and they had rings or coils of brass on their arms and legs. If you ever had chanced to see the king and his wives in full dress parade with their brass polished and bodies greased, they would have reminded you of early Egyptian times. During this visit we learned that the Fang had songs, but they sounded more like chants, for one or several sang the high part and a chorus responded in a lower strain. They had a harp of eight notes and the young men sang to this accompaniment, just as David was wont to do.

But these people who knew only that God made them and who attributed great power to their wooden idol, Biré, and who ate their enemies in order to possess the enemies' powers in addition to their own, were occupied in other ways as well as in singing and working. Their life and emotions centered around the marriage deal. This consisted of an exchange of property for girls about six years old. When one of the young men could not obtain money or a favorable settlement he stole a wife and immediately war was declared between his people and those of the stolen wife's. The baby wives were forced to attend to the wants of their husbands, who were grown men. This meant that they must cook, bring his food, get wood and water and pick out his chiggers. Fang children seemed to receive no more care

than the dumb brutes extend to their young. Born with the normal love of little children and as innocent as babies in Christian lands, they were cursed with the iniquity of their fathers and had such a strong temptation to sin in such an environment of savagery that it was a miracle that they could be saved when the missionary showed them the light of God's love.

The woman's life was most miserable because she was married without choice and must share her home with other wives. Her life would be spent in veritable slavery from which she could not escape because she had been educated from infancy to think that there was no escape. So she existed and worked without knowing why she was unhappy. The morning found her in the garden cutting a clearing for a new patch and setting out plantain and planting peanuts, ngon and pepper seed. She came back later with a huge basket loaded with garden products or with firewood, a load heavy enough for a strong man. After her morning's work she made the fire and cooked the food with the most primitive appliances.

When the meal was ready her lord ate first, and then she and the children had what was left. When night came and the drums began the tum tum, the men and women formed in a double line in the street to sing and dance. The man led the song and the dance and advanced toward the woman and then she responded and advanced toward him while the other people sang the refrain. Song is the voice of the human soul and so is attuned to the impulses which govern



A River Fang. He has been reached by traders but not by Christianity. The white spots on his left leg are the scars of tropical ulcers, called by the natives *pinji*. Photos. loaned by Dr. Knight.

the deeper emotions, but with these people it voiced their degenerate nature.

The men spent most of their time in the palaver houses and the chiefs were kept busy settling some trouble between a man and one of his wives, such as rendering decisions relative to dowry, or else they spent the time discussing matters of war. The young men were hunters, but the instincts of the race were for barter. Naturally, as an outgrowth of this instinct, the people were very greedy and envious.

This was the picture painted in living colors by the cannibal, the man who knew only that he was created by God, who knew not the love of his Maker and whose strongest emotion was self-gratification. Although he was one of the lowest types of the savage and while he had wandered farther and farther for generations, still when one saw how susceptible his children were to education and love we were certain to infer that the Fang were classed among those whom Christ meant when He said, "Go ye into all the world and preach the Gospel."

In many of the villages like this one the people have begged for a teacher, and can they be refused? Can we say that they are better off as they are than they would be if they were enlightened? Africa needs her natives to aid in subduing the country, which will one day be the garden of the world. Trade and commerce must be developed and promoted, but first the people must be saved. They have latent possibilities and in starting work among them we have been overwhelmed by its magnitude. Their need is native teachers and evangelists. Four Bulu men and their wives have gone far from their own people to live and work among these Fang. They are liable any day to become involved in war and when the native Christians will imperil their lives and make such a sacrifice for God, doesn't the cause seem worthy? The churches at Elat and Benito think so and even out of their poverty are now supporting these workers. Let us both pay and pray for the black men to spread the Gospel among their own people.

BENITO.

*H. W. Knight (M.D.).*

## FLOODS IN CHINA

MASSACRES in Persia, starvation among some of the natives of W. Africa, Syrian harvests ravaged by locusts, and now, in addition, China is the victim of floods. The Foreign Board received recently a cable from missionaries in Canton as follows: "Serious floods prevail. There will be some damage. No lives lost." The daily press announces that parts of Canton are under water, natives are living on the roofs of their houses and that along the banks of the West River entire villages have been swept away. Through the State Department at Washington the Consul-General at Canton has appealed for aid to the Red Cross and that organization has opened a department for contributions. Help will be necessary not only for those who have lost homes and possessions but also for those who will suffer from inevitable diseases which follow in the wake of a serious flood. Mis-

sion property is in the flooded districts and details of "some damage" are awaited with anxiety.

Mrs. ROY K. SMITH writes from ANDONG: A movement started in Mr. Crother's territory is on foot to make the church members responsible for the sale of Gospels to their neighbors so as to have the colporteur free for work in villages remote from established churches. Records are kept and banners given to the churches or individuals who have made record sales. A young man in one of the south churches, hearing of the zeal for Gospel selling in the eastern circuit, decided that even though no one else in his church cared to help him he would ask the helper to bring seventy-five Gospels on his next trip. The result was the entire number sold before breakfast one morning and the banner goes to Andong territory for the largest individual sales.

A GOODLY NUMBER of the delegates were sent to Pocono by their Christian Endeavor societies and it was a privilege for them to hear Dr. Wm. Shaw of Boston, Secretary of the United Society of C. E., deliver Dr. Clark's "millionaire" message, which he was carrying to the World C. E. Convention in Chicago,—a plea for a "million new Christians, a million new dollars for missions," which young people can bring to Christ because they are millionaires in time and opportunities.

## THE INWARD CLARION

WHEN I behold dear youth sent down to death;  
 And homely cities barbarously sacked;  
 Christ's followers here denying what He saith,  
 Christian in babbled word, heathen in act;  
 Nations all bloody from fraternal strife;  
 And beauty powerless as a broken wing;  
 Then I despair of faith and art and life—  
 Until I hear this inward clarion ring:  
 "Rate not too richly peace and happiness,  
 Sorrow and war have each their lively sap,  
 Eternal truth unfoiled by temporal stress,  
 Immortal being unharmed by mortal hap."  
 Then do I know that nothing can work wrong  
 To men or man, nor vex them overlong.

*Wallace Bertram Nichols.*

Quoted by *The Living Age* from *The Poetry Review*.

## From Efulen

WE have just received our first letters from Efulen since leaving there for our furlough, more than ten months ago. You may imagine our joy in hearing from our friends and about the work. Miss Laible wrote that \*Old Zamo sat upon the veranda and howled because the Doctor had gone, and when she would have comforted her, telling her that God was still there, the old woman said, "I know that God cares for my spirit, but the Doctor keeps my body." The boys' schools were small, but large enough for one person in her third year. This leaves Miss Laible little time or strength for town visiting. Mrs. Heminger and Mrs. Senska had charge of the girls' school, in which fifty had been enrolled, which was a very good number for the present time.

All of this is very encouraging, but alas! there is no one who has the time to give to the women in the towns. These women are so dependent upon the counsel and advice of the missionary because they are as little children learning to walk in a new path. The Christian life is so different from their old way of living. With the Bulu, "Because we Bulu do a thing" is quite a sufficient reason for continuing to do so. One woman says, "My husband has released me several times and I 'hear' much shame, but I



African Grave, with the hat, umbrella and cloth of the deceased.

refuse to go to my town and leave my little girl, who is the only child left out of four. What shall I do?" Another asks, "Is it wrong to gather greens on Sunday, in the back yard, if one does not carry a basket and go to the garden?" A third, "My husband is not a Christian and insists upon our daughter marrying a rich man (a polygamist). Please pray for him."

They have much faith in our prayers. Some of our best meetings have been

\*Zamo's picture was printed in *WOMAN'S WORK*, p. 207, Sept., 1913

when we gathered to discuss such trivialities (?) and to plan and to pray for the advancement of the Kingdom in the towns. The women enjoy relating their efforts and trials. Much encouragement and many blessings have resulted from such meetings. Although the workers are so few compared with the need, the way-side sowing bears a rich harvest. Often

a woman will say, "I have come. I have confessed. Don't you remember you sat in my house and asked me why I was not a Christian?"

"He who converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins." Is anything more worth while than this? (*Mrs. H. L.*) *Ethel K. Weber.*

### MEJO'S FAITH

I WANT to tell you an incident about one of our Christian women. Mejo is her name and she is one of the strongest characters I have ever known. Her husband is an evangelist and once while he was away I had her come and spend a couple of weeks with me. We visited the women in the villages daily and I wish you might have heard Mejo talk to her brown sisters. She understands their feelings better than any white woman ever could.

One day we were with some women and were talking about the Commandments. The women thought, as do so many brown people, that the nine were easily kept, but God surely made a mistake about the seventh one. Mejo's explanation was this: "I like to call the seventh God's 'love commandment.'" She said, "When we have a special friend whom we love very dearly and who loves us we are willing to ask more of him than of a mere acquaintance. So it is with God. If He is our

dearest friend and we love Him as we should, we will be given strength to keep the seventh commandment as easily as any of the others."

Was not that a great thought for a woman to express who has known of Christ for only a few years? We are constantly reminded of their simple and beautiful faith and it increases ours.

It is interesting to watch their development after hearing the Gospel. Even their faces change so one scarcely recognizes them. Many of them have heard and believed, but they must be guarded and cared for tenderly for we in America know nothing of the temptations they have. Then there are so many who have had no chance even to hear because of so few workers. Let us pray earnestly that when the door opens there again many may be ready to go and also that the money may be forthcoming to send them.

METET.

*Mrs. D. Coe (Mary F. Love.)*

### CHANGES IN THE MISSIONARY FORCE

#### ARRIVALS:

- At Philadelphia, June 12.—Mrs. W. E. Erdman, from Korea. Address, 5511 Morris St., Germantown, Pa.
- At New York, July 11.—Rev. and Mrs. R. F. Lenington, from S. Brazil. Address, care Mr. Geo. C. Lenington, 33 Sherman Ave., Tompkinsville, N. Y.
- At San Francisco, July 19.—Miss Antoinette Palmer, from Japan.
- At New York, July 27.—Miss Amy March, from Syria. Address, care Miss Alice March, 619 College St., Wooster, O.

#### DEPARTURES:

- From San Francisco, July 3.—Miss Bell Dunnington, to join Kiang-an Mission.
- From San Francisco, July 3.—Rev. and Mrs. John W. Creighton, returning to S. China Mission.
- From New Orleans, July 8.—Rev. and Mrs. Elmer E. Freed, to join Guatemala Mission.
- From San Francisco, July 17.—Dr. and Mrs. L. C. Bulkley, returning to Siam.
- From San Francisco, July 24.—Miss Marian H. Fulton, to join Japan Mission.
- From New York, July 24.—Rev. and Mrs. Edgar C. Short and Miss Elsie Millar, to join Central Brazil Mission.
- From Seattle, July 27.—Miss Bessie Lawton, returning to N. India Mission.
- From San Francisco, July 31.—Rev. Ray H. Carter, returning to the Punjab
- From San Francisco, July 31.—Rev. and Mrs. Wm. B. Hunt and Rev. and Mrs. Cyril Ross, returning to Korea.
- From San Francisco, July 31.—Miss Olivette Swallen, to join Korea Mission.
- From San Francisco, July 31.—Mr. R. P. Montgomery, returning to Central China Mission.
- From San Francisco, July 31.—Rev. and Mrs. Geo. D. Byers, and Mrs. Margaret R. Melrose, returning to Hainan.
- From San Francisco, July 31.—Miss Mary M. Moninger, to join Hainan Mission.
- From San Francisco, July 31.—Rev. John R. Murray, returning to Shantung.
- From Vancouver, Aug. 2.—Dr. Elizabeth E. Anderson, returning to Central China Mission.

#### MARRIAGES:

- At Allentown, Pa., July 21.—Miss Katharine Reinbold to Rev. Henri R. Ferger, both under appointment for the Punjab Mission.
- At Seoul, Korea, June 19.—Miss Jessie L. Rodgers to Dr. Archibald G. Fletcher, both of Korea Mission.
- At ———, March 11.—Miss Margaret Beebe to Rev. F. S. Niles of Kiang-an Mission, China.
- At ———, June 16.—Miss Margaret B. Hall to Rev. Philip Landes of Central Brazil Mission.

#### RESIGNATIONS:

- Rev. Eugene K. Dewitt of E. Persia Mission. Appointed 1911.
- Miss Annie M. Young, M. D., of N. India Mission. Appointed 1906.

#### DEATH:

- At Maryville, Tenn., June 22, 1915.—Rev. L. B. Tedford of Western India Mission. Appointed 1880.

# NEWS FROM THE FRONT

## CHINA

MISS KATHERINE L. SCHAEFFER writes from KACHEK, HAINAN: The Endeavor Society took charge of the Sunday evening service. The president had been absent from Kachek several months on evangelistic work afield; the vice-president, who has been acting president, is one of the teachers in the Boys' School, of which he is himself a graduate. He gave a report of the society as it has been carried on since the beginning of this school year. About twenty pupils of the school are members of the society, and these have been divided into two groups of ten. One Sunday night one section prepares to quote Scripture verses while the other section takes the major part of the meeting; the latter section is subdivided into five pairs and each pair comes to meeting prepared to do an assigned part; two boys read Scripture portions, two offer prayer, two give exhortations on portions of Scripture, two relate Bible stories, and the other two choose and lead in the singing of the hymns. Each one of this section steps upon the platform when his opportunity comes and takes his part in the meeting. On the next Sunday night, the other section takes the major part. In this way all are brought forward and gain efficiency, with a view to helping in the direct evangelistic work of the church.

How much ability the members of the society have attained in speaking before an audience was beautifully illustrated on the last Sunday in March when twelve boys gave four-minute talks on the Sunday-school lessons of the quarter. I did admire their self-possession on the platform, and the way in which they told in concise form all of the main points of the lessons, without a thought of notes.

The society has been doing active evangelistic work, going to the market town on Sunday afternoons, in four groups. Each group carries a big white banner showing a cross and some characters stating that this is an evangelistic group from the Christian Endeavor Society of the Kachek Church. They draw a crowd in some open space by singing and then they address this crowd.

The faces in the audience during this report were an interesting study; one could read plainly there a desire to duplicate this society in all the country chapels.

## SIAM

MRS. HENRY WHITE writes from CHIENG MAI: A family in slavery was redeemed by a missionary. In this family were a grandmother, father, mother and several small children. The father and mother were to work for the missionary until the debt was paid. The missionary bought a native house in another part of the city, had it moved to his compound for them, directed where it was to be placed, and not knowing the native custom concerning the rebuilding of houses, had it face the wrong direction, thereby incurring the displeasure of the evil spirits. For a non-Christian family to live in this dwelling required considerable courage on their part.

All went well for some time, but one night at midnight the grandmother and her daughter woke the missionary's wife. The daughter carried her baby in her arms and said, "An evil spirit is troubling the child, he cries and stares at the ceiling and will not sleep."

The missionary found the baby was feverish and after giving him medicine she talked to them about our Heavenly Father who is greater than all evil spirits. The women went back to their home and a few weeks later the grandmother told the missionary this story:

"The night after we took the baby to you, he began again to be frightened and we knew the evil spirits were troubling him and we were very much afraid; then we remembered what you had told us about God being greater than all evil spirits and my daughter and I knelt down for the first time to pray to God and when our prayer was ended the baby was asleep and since then no evil spirits have come near us."

## SYRIA

MISS OTTORA M. HORNE writes from BEIRÛT: I have been in homes where the mats off the floors and the covers off the beds have been sold to buy food. I have been in the one room where a woman and her three children live and she had sold her cooking utensils for bread. We have bought lace and house plants, and orange flower water and a hundred other things to help the poor keep soul and body together. The girls, *our* girls, have bought medicine and paid the fees in the hospital for three weeks for an unfortunate boy who underwent an operation for scrofula.

They paid for food for a little girl convalescing from typhoid for over two months. The mother was a widow and could not get food or work and was nearly frantic when we found her.

The girls gave up fruit for a week and bought a sack of flour (200 pounds) which went to feed the very poor. Then they asked to do without their Christmas treat to buy some more flour for the poor. I could not get rice often, and it is an important part of our menu, but we have all been so thankful that we have not had to go without bread, literally, for bread is knife, fork and spoon as well as the main part of the Syrian's diet.

Of course there has been much unrest and fear, and at one time, just about Christmas, a telegram came to the brother of one of our Moslem girls that she and her two cousins were to be sent home. They did not want to go and the brother, who is in the Syrian Protestant College, did not want them to go. So he sent an exhortatory telegram, but the answer came to send them by the first train. A third telegram came and the girl who has been here longest was in despair. She has not been very friendly to our Christian teaching, heretofore, but she came to my room crying and protesting and finally came close to me and said, "I think I can't go; you must pray that they won't make us go."

I said as I drew her close to my very thankful heart, "Rohanguise, let us pray together now." Then I prayed aloud as simply and as naturally as I knew how that God would let us keep the girls if possible, or make them willing to go if they must. She left me quieted and apparently comforted. The next morning another telegram came telling the girls to remain in school. We do not know what outward circumstance caused the change of mind, but Rohanguise and I are sure that God answered our prayers.

# With Presbyterian Young People

## AT POCONO PINES

PICTURE two hundred Presbyterians, girls and boys 17 to 25 years of age, very much alive, with but a slight sprinkling of older people, gathered at Pocono Pines (Pennsylvania), beside picturesque Naomi Lake, and one will not wonder that these young delegates responded enthusiastically to the well-prepared plans presented by the Presbyterian Department of Young People's Work, cooperating with the General Assembly's Mission Boards and the Women's Boards of Missions, under the direction of Rev. William R. Hall.

This conference was held to promote the "Kingdom of our Lord Jesus Christ *in* and *through* the young people of our churches and young people's societies." To this end the practical, helpful program provided for a devotional period for the whole Conference family each morning, a vesper service each evening, and small prayer groups at the close of the day, in addition to strong addresses nearly every evening, all of which constituted a real power in the deepening of the spiritual lives of the delegates. "Christ *in* and *through* us; Christ pre-eminent in all things in *my* life," was the spiritual keynote and this was manifested in the series of short morning and evening talks by Rev. Mr. Hall and Rev. William H. Foulkes.

In the morning from nine to twelve o'clock the eighteen classes (six in session each hour and almost all held out of doors), gave the delegates wide choice and comparatively small groups for the leader to teach. Strong emphasis was placed on mission study, for each delegate was required to elect one mission study class and one methods class, the third being a choice of Bible study, teacher's training, work with Juniors or personal work, a combination which gave a broad vision, coupled with practical training in class discussion and open parliaments which should bear fruit in intelligent, definite service in the home societies. A normal mission study class on the "Rising Churches in Non-Christian Lands" was led by Mr. B. Carter Millikin, and

among the other expert teachers were Rev. E. Morris Ferguson, D. D., Educational Superintendent of Sabbath-school Work; Rev. Calvin A. Laufer and Rev. Wm. Neely Ross of New York, Rev. Wm. P. Schell of the Assembly's Board of Foreign Missions, Rev. Lewis Hillis of Newark, Miss Rebecca Hughes, Miss Florence Norton, Mrs. Grace Petrie Williams and Mr. Walter M. Lewis.

Rev. John Allen Blair of Philadelphia gave two stirring sermons on July 4th, and the vesper service of that Sunday evening by the lakeside long will be remembered. A "safe and sane" and thoroughly enjoyable observance of Independence Day was held on July 5th. Fireworks were forgotten in the keener excitement of hikes, tennis, baseball, races, swimming, canoeing and rowing, and the carnival of decorated boats in the early evening. The Conference delegates distinguished themselves by winning an overwhelming majority of the events. Also, the originality of the members was displayed on "Stunt" night, when various delegations provided great fun for each other.

Did these young people gain anything more than they carried away in their well-filled note-books? They stored up many suggestions as to methods of work, ways to interest and to get new members, but further, they learned much as to the work of the Presbyterian Church and their part and responsibility in it, which was shown particularly in the interested group which for two hours sat in open conference with Mr. Millikin and Mr. Schell on Sunday afternoon asking questions and having explanations as to the organization of the Assembly's Board of Foreign Missions, the work at home and on the field, and the preparation of candidates. But best of all were the impressions gained, which could not be tabulated but which were evidenced in the prayers and expressions at the closing "purpose meeting" and which could be judged only in the working out of the lives of the delegates.

PHILADELPHIA.

E. G.



Outdoor Class at Pocono Pines. Dr. Hillis, the leader, in the center and Mr. Millikin, a visitor, in the back row at the left.

# HOME DEPARTMENT

## UNITED STUDY OF MISSIONS

### *The King's Highway*

**Introduction:** Other roads. The advance and the builders of the Way of Holiness.

#### CHAPTER I. IN EUROPE AND EGYPT.

**State** the three-fold aim of this chapter.

**What** have been the changes which help the modern traveler on old trails? Describe some of the trails mentioned and those, if any, in your neighborhood.

**Session** of the Edinburgh Continuation Committee and its significance. What was the Edinburgh Conference of 1910? A century's stimulation in interest of Foreign Missions.

**Egypt's** political past. Early Christian Church and its limitations.

**Important** relation between Egypt's present government and the advance of missions.

**Missionary** beginnings. Revitalizing the Coptic Church.

**Educational** work for girls. Tell the story of the rich Moslem who did not wish his daughter to have Bible lessons.

**Locate** Luxor, Assuit, Cairo, Tanta and Alexandria on the map. Describe the boarding schools for girls at Luxor and at Assuit.

**College for Girls** at Cairo. Its first alumna.

**Harem** meetings. Need for work among Moslem women. The divorce evil. How are the Christian women helping others?

**Name** the five ways that the awakening in Egypt for women's need is shown.

**Work** of the College at Assuit. The influence which the Students' Christian Union exerts during the school years and in after life. What are the secrets of this College's success?

**State** the Moslem problem and tell how it is being solved. Look up the teachings of the Koran and show how inadequate they are for the twentieth century.

**Moslem** problem and Dr. Zwemer. For further information, send to the headquarters of your Board for the leaflet, *Dr. Zwemer's Work in Cairo*. What is a *Khutba*?

**Need** of Medical Missions. What the hospital at Assuit has accomplished.

**Prove** the usefulness of the Orphanage at Cairo.

**Egypt's** opportunity and challenge.

**Sing** Work for the Night is Coming.

## THE RELIGIOUS FEMALE CENT SOCIETY AND ITS CENTENARY

**WHAT** was a woman's foreign mission society like one hundred years ago? This question the Woman's Missionary Society of the Bridgehampton Presbyterian Church attempted to answer at a recent centennial celebration.

A curious old record book with yellow leaves is entitled, "Records of the Religious Female Cent Society," organized in May, 1815. In the quaint, dignified phrase of that far-off time women were females; and the qualification for membership was the payment of one cent a week—hence the name.

The first purpose of the society was "to educate young men for the Gospel ministry," but it soon became distinctively missionary in its character. It seems to have been a part of that first stirring among Christian women which originated in Boston under the name of "Cent Societies," early in the century. These dear pioneer women—seventy on the original list—were not yet emancipated from the idea of masculine superiority, and so the pastor must preside at their business meetings, and failing in this, a member of the session. The quaint, formal phrasing of the recorded minutes is very suggestive of the life of the time. Sometimes the meeting was spoken of as "a very animating occasion." Sometimes the "tear of sensibility" flowed at some moving extract read from the "Panoplist" or some resolution of sympathy at the death of a beloved member. At one of the earliest meetings the president announced the gratifying fact that the sum of fifty cents had been received from "an unknown hand." Such an anonymous benevolence may have been just as significant as the thousands of to-day, given by a "Friend" or "Cash."

This original stream of missionary benevolence is traceable in the succeeding Woman's Missionary

organizations of the Church and the present Woman's Missionary Society determined to make the Centenary of the old society a memorable occasion. Many, perhaps most of the present membership, can trace their lineage directly to these original members. This community has pre-eminently the gift of continuance, as the long pastorates of the early ministers attest. The first pastor "resigned" after a pastorate of fifty-three years, having in that time become fairly well acquainted with his people. Five of the faithful pastors lie buried in the village cemeteries in the midst of their people. This same characteristic of unchanging conditions is indicated in the successive generations which abide here and hand down names and family traditions from generation to generation.

So when it was proposed to celebrate the Centennial Anniversary of the Ancient Society there was diligent conning of the list of pioneers, among whom could be found a Deborah, Zipporah, Hamutal, Damaris, Jemima, Clarissa and Mehetabel. The ancestral spirit took possession of the women of the church and only stopped short of ancestor worship.

A church service was held on a lovely afternoon, with the sunlight filtering through the stained-glass windows. An intimate sketch of these beloved and lovely far-away saints was presented by one only two generations removed from them. Each of the various missionary organizations, outgrowths of this old society, had its biographer in a lineal descendant from the original stock. The president, in a very informal way, brought out some of this personal history, particularly in one instance where, in the fourth generation from the original member, inherited missionary tendencies had concentrated

and made a most efficient medical home mission worker of the present day, Dr. E. Raymond Hildreth, head of the San Juan Hospital, Porto Rico. The very smallest ones of the primary mission band took their little part in this interesting service and to each one present came this message from the old record: "When we rest in our graves you who shall come after us remember that this work was begun for the glory of God and the good of immortal souls."

In the evening a bit of pageantry was introduced and these same staid ancestors passed before the audience in antique gowns of silk and satin, lace caps, long, full cloaks, high, huge-crowned bonnets with immense fans and all the paraphernalia proper for an old-time gentleman. The scene of the "regular meeting of the Cent Society," as indicated by the minutes, was enacted. The stage was set with high mantel and tall lighted candles and a striped carpet of the time of our great-grandmothers. The slim, high-back chairs were the genuine antiques. The members arrived in groups at the home of their president, the pastor's wife, who received them with stately courtesy. After respectfully dignified conversation about the "most recent news from the Sandwich Islands," the minutes were read and the collection of large copper cents was

deposited with considerable noise on the collection plate. Another scene was a quilting, where some of the curious old coverlids with landscape and impossible animal life patterns, were exhibited.

The younger societies each gave some characteristic dramatic representation, so rounding out, as by a pageant, the history and advance along mission lines during the century. One setting of the stage was a hospital scene with children's cots and the small patients in them, with physician and white-gowned nurses ministering to them, illustrating the medical mission work to which the society contributes. As an interlude between the episodes an "ancient choir," some of the singers well on toward eighty years, sang old hymns and songs. An old bass viol which had been in actual use to lead the church music before the days of organs, now past its usefulness, was exhibited. The player of the little old melodeon, which accompanied the choir, has played the organ in church forty years continuously.

The climax of the celebration was the raising of a centenary fund of one hundred and fifty dollars as a memorial to the members of this ancient society, and this fund will be applied to mission work.

(Mrs.) Emily C. Hedges.

BRIDGEHAMPTON, N. Y.

## SUMMER SCHOOLS AND CONFERENCES

### NORTHFIELD CONFERENCE

THE Twelfth Annual Session of the Summer School for Foreign Missions, held at Northfield, from July 8th to 15th, was full of inspiration. The attendance was large, and the camps were bigger than ever before. Of the 916 who registered, 164 were Presbyterians, forty-nine of whom were in Camp Westminster, under the very efficient leadership of Miss Florence Tyler, who is to be Field Secretary for the New York Board this year. More presbyteries were represented in camp than last year, and the campers included in their number girls from Massachusetts, Connecticut, New York, New Jersey, Pennsylvania and Illinois. Miss Mary Murdoch of China, our missionary, was also with us, and her sisters, Dr. Agnes and Miss Margaret Murdoch, were the Conference physician and nurse.

Mrs. Berry of the Northwest Board presided at our Denominational Rally, and among those who took part were Dr. Charles R. Erdman, a number of secretaries of our Women's Boards, presbyterial officers and a few delegates from local societies. All endeavored to bring out the relations between the Assembly's Board and our six Boards, with special emphasis on the strength which lies in unity and cooperation. The three Murdoch sisters and Miss Edith C. Dickie of China and Miss Blanche Bonine of Mexico also took part. The girls from the camp marched to the Rally in a body, preceded by a banner on which were the words, "We have come 26,560 miles to Northfield," and singing, "It's a short, short way to dear old Northfield."

In the Auditorium the presiding officers were representatives of several denominations, and we were glad indeed to have Miss Margaret Hodge of the Philadelphia Board among the number. Dr. Erdman led the general Bible class each morning, and for the camp girls there were three Bible and three mission study classes in addition to methods hours for women and children's societies. A new class this year which proved to be of great benefit was one on methods for young women's work.

Mrs. Montgomery led the class on her own book, *The King's Highway*, and in her helpful way suggested ways and means of interesting the "women at home." The evening meetings were devoted to missionary addresses, and we heard of Arabia, China, India and the work in other lands. At the Rally the last night we had the privilege of looking into the faces of many "Servants of the King on His Highway," and the total of their years of service amounted to more than five hundred.

One afternoon all Westminster Guild girls and those who were interested gathered on the lawn by East to talk about their work and plans. Mrs. Berry, under whose leadership in the Northwest Board the Guild was first organized, was leader, but everyone entered freely into the discussion.

In place of the usual Field Day, the festival of the Spirit of Northfield was held, in which all the camp girls took part. It represented Desire—the churches at home—being led by Hope to see the real spirit of Northfield. Each camp acted out in its own way one of the six attributes which go to make up the Spirit—Faith, Humility, Truth, Love, Joy, Service. The inspiration of the festival was Miss Kyle Adams of St. Louis, who took the part of Hope.

The Round Top services were held each evening with such leaders as Mrs. Montgomery, Mrs. Peabody and Miss Calder.

There was no one who left the Conference who could not have said, with a heart full of longing to serve and to love the whole wide world, "It was good for us to be here." Marcia Kerr.

### THE MINNESOTA SUMMER SCHOOL

THE Ninth Annual Session was the best attended in our history, 1,300 being registered from June 16-22. Mrs. Wells and Mrs. Hill were present again this year and gave better lectures than ever on the study books, *The King's Highway* and *Home Missions in Action*. Their presentation and suggested topics were a stimulus to further research. Mrs. A. B. Harmon conducted the Bible study



upon The Bible as a Mission Study Book. Her vivacious manner as well as her thorough preparation held close attention.

A new feature was the Normal Class, led by Mrs. H. W. Hunter of Chicago, who used *Rising Churches in Non-Christian Lands* as a text-book. The class, limited to twenty, was enthusiastic over both leader and book. The school offered a scholarship at the Lake Geneva School, which was awarded by this class to Miss Gertrude Cammack of St. Paul.

The Junior books were reviewed by Miss Major of Minneapolis, who offered excellent outlines, plans and charts, and displayed objects that could be made by the Juniors to illustrate each lesson and to serve as souvenirs.

Rev. G. B. Safford of The Anti-Saloon League made a stirring address on Temperance as Related to Missions, especially emphasizing the responsibility of the United States for the saloon in the islands and Alaska.

Missions in the Sunday-school, Young People's Work, The Y. W. C. A. in China and Student Volunteer Work were all presented. Missionaries from at home and abroad gave good addresses, and Professor Maria Sanford a fine speech on *Peace*.

#### OKLAHOMA SCHOOL

THE SCHOOL OF MISSIONS for Oklahoma and the Southwest completed its fourth annual session at Oklahoma City on June 5th. This was considered the most successful in its history. There was an enrolment of four hundred and four delegates—with Presbyterians leading in numbers. The encouraging features which marked this session were the increased attendance of delegates and the large number attending evening sessions. Of special interest was the lecture on Mexico, by Mrs. Wells; also the illustrated lecture on Egypt, by Mrs. White, and a beautiful missionary pageant which was given the first evening.

The annual Board luncheon was held in the Y. W. C. A. building, and this was followed by the annual meeting of the Board, in which plans for the coming year were considered and discussed. The week's work was one of great inspiration and helpfulness to leaders and will no doubt result in greater efficiency in the mission study work of the coming year.

*Mrs. W. H. Hendren.*

#### MT. HERMON SCHOOL OF MISSIONS

PRESBYTERIANS were the most numerous of all the representatives of denominations who appeared

in the register of the Mount Hermon Federate School of Missions that convened at Mount Hermon, in the beautiful Santa Cruz Mountains, July 12-17.

We had regular mission classes each morning. The text-book, *The King's Highway*, was taught by Miss Winifred Willard of Denver, who brought to us many facts concerning Ceylon, India and China. The Home Mission text-book, *Home Missions in Action*, had its Home Mission lecture each morning, delivered by Mrs. Hattie Linn Hill, of New York City, a fine speaker with much accurate information concerning immigration, the franchise, etc. Mrs. Paul Raymond conducted a normal class, in which the text-book used was *Rising Churches in Non-Christian Lands*.

We had good missionary addresses or brief talks by missionaries themselves. Sometimes the addresses were illustrated by stereopticon views, as was the case with the address of Rev. Frederick Goodsell of Marash, Turkey, who donned an Arab costume to add interest to his words. Rev. Cyril Ross of Korea also showed us stereopticon views of that land. Mrs. Florabel Rosenberger, who, with her husband, was a missionary for a time at Ram Allah ("Hill of God"), ten miles from Jerusalem, within sight of Bethel, spoke to us one evening on "The Challenge of Islam."

Sixteen denominations were included among those who registered at the school and who found that the Federate School of Missions was a good place to obtain information.

#### A CONGRESS OF MISSIONS

THE Woman's Congress of Missions at San Francisco was a great success. Not less than one thousand women were present at every session, from June 6th to 13th. Mrs. Paul Raymond organized it very carefully and every detail was planned systematically. Although she did not appear at the front as the director, it moved along very quietly, and each speaker was ready to take the platform according to the program. Gifted women were there from all directions. Mrs. Montgomery, who is always very cordially received; Mrs. Waid of New York, and many others. Young people were not forgotten and there was a peace pageant in which thousands of women marched into the Exposition Grounds and other exercises were carried out. Women from all parts of the state came to the Congress.

*Mrs. E. V. Robbins.*

DO IT NOW is the by-word of efficiency and efficient methods are as commendable in subscribing for WOMAN'S WORK as in running a department store. Not long ago a faithful Secretary of Literature wrote: "Before I took the office it was the custom for the secretary to send in the money from her own purse as soon as the members announced their intention of renewing subscriptions. I continued this custom and was at one time this year more than \$12 behind in my account, although I had sent in the money promptly to the magazine. More than one subscriber has waited a full year before giving me the money, and then did so with annoyance and was much offended to be asked to pay her next year's subscription in advance." This was the explanation why that particular secretary refused to take the office for another year. Subscribers, do you call it businesslike to expect to have a charge account with your Secretary of Literature? When you ride on the surface cars, you pay as you enter; why not pay as you enter the subscription list for your foreign missions magazine, WOMAN'S WORK?

#### NOTES FROM HEADQUARTERS

##### *From Philadelphia*

Send all letters to 501 Witherspoon Building. Regular meetings of the Society discontinued until September 21.

TOPIC FOR PRAYER: *Africa*.

It is hoped that our presbyterial treasurers will keep in mind the dates for the close of the fiscal

quarters of the Philadelphia Board, June 15th, September 15th, December 15th, March 15th.

A NEW avenue is opened to lovers of WOMAN'S WORK through the report of our field secretary. Miss Schultz says that she finds missionary magazines of other denominations in public and Y. W.

C. A. libraries, but rarely if ever a copy of WOMAN'S WORK, and that it would be most acceptable. It would be a simple matter to subscribe for a copy for the library in our own vicinity and even for the reading rooms in our summer hotels, and thus reach a new set of readers. Shall we not try it? Who knows what the missionary results might be? These same arguments apply to *Home Mission Monthly* and *Over Sea and Land*.

THERE is a very attractive little pin for the Light Bearers, about three-quarters of an inch in length, a light blue torch with the letters L. B. in silver. This can be bought at 501 Witherspoon Building for the small sum of ten cents.

LEAFLETS FOR THE MONTH: *The Testing of a Mission. Nana, the Mother; Home Life in Africa*, each 2 cts.; *Historical Sketch of Missions in Africa*, 10 cts.

NEW LEAFLETS: Envelope of Chinese leaflets. *A Bunch of Presbyterian Keys to Chinese Locks*. To be inserted at meetings of auxiliaries, Presbyterian Y. P. Societies and in Individual Homes, 25 cts.

Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

### From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A. M. Visitors welcome.

THE DEATH Angel has again entered, and called one whose name has long been honored by us, Mrs. James S. Oliver. Her death occurred in Los Angeles, June 28th. She became a manager of the Board of the Northwest in 1878 and vice-president in 1884. She held the latter office ten years. She became the first president of South Dakota Synodical Society in 1891 and served until 1899, when she retired and was elected president emeritus and held this office until her death. She was very active in the organization of societies, and made her presence felt for the cause of foreign missions wherever she was called to live.

WHERE some of our Board members have been this summer: Mrs. Berry, Mrs. Leach, Northfield; Mrs. Coulter, California; Miss McCord, Danville; Mrs. Craig, Mrs. Cay, Kentucky; Mrs. King, Fontana, Wisconsin; Mrs. Robinson, Lake Geneva; Mrs. Howard McAfee, Winona Lake; Mrs. Campbell, Mumford, N. Y.; Mrs. Cleland McAfee, Chautauqua; Miss Rumsey, Canada.

AN UNUSUALLY fine account of the Northfield Conference was given at a Friday morning meeting by Elizabeth Stone, daughter of John Timothy Stone of Chicago.

AT THE END of the first quarter of the year 1915-16 we find that six of our eleven synodical societies show an increase in receipts, the increase ranging from 4 per cent. to 214 per cent. In one of these synodical societies, North Dakota, all seven presbyterial societies have increased, giving the state a total increase of 214 per cent.

The other five are Wisconsin, 60 per cent.; Iowa, 43 per cent.; Illinois, 37 per cent.; Indiana, 16 per cent. and Nebraska, 4 per cent.

There is an evident disposition to send all remittances earlier in the year, and by the end of the second quarter we expect that all of our synodical societies will be on this Honor Roll.

Of our 84 presbyterial societies, 47 have increased their gifts, six of which show great gain in

their policy as well as their money, because last year they sent nothing during the first quarter.

LITERATURE: *Nana, the Mother; Other Children*, each 2 cts.; *A Church with a Waiting List of 15,000*, 3 cts.; *New Faces and Forces*, 1 ct.

### From New York

Meetings discontinued until October 6th. Room 818 will be open during office hours every week-day except Saturday afternoons.

AT the Northfield Conference in July, which is reported as being "wonderfully interesting," there was a splendid demand for literature. That on the countries taken up in the new study book, *The King's Highway*, seemed to be the most popular.

We feel sure this is an indication that there will be many study classes in the fall and winter.

ONE of our faithful workers has passed to her reward in the death of Mrs. Theron Brittain of Middletown, N. Y. She has been in presbyterial work for many, many years, and all that she did was marked by thoughtfulness and efficiency. Her going is a great loss to Hudson Presbytery and to the Board.

THOSE who accepted the invitation extended by Miss Cameron to the women of the East who should visit San Francisco to call at the Occidental Home, were deeply impressed with the spirit which pervaded the place.

Everyone, from overworked Miss Cameron to the fascinating Chinese baby, radiated friendliness and cheer.

One could not help wishing that it would be possible ere long for them to obtain a playground where the children could have the fresh air and sunshine which would add so much to their health and happiness and which they can not have in the midst of the city.

MEMBERS of thirteen denominations to the number of 580 gathered at Silver Bay on Lake George for a ten days' conference from July 9th to the 19th. There were representatives from rural communities, from towns and from large cities, all eager for light on their especial problems in religious work. Classes on church efficiency, on mission study and missionary education helped to meet many needs.

The Episcopalians led in numbers, the Methodists followed, and the Presbyterians were third, while smaller delegations represented other communities.

A sane, healthy atmosphere prevailed at Silver Bay and while all were urged to decisions for greater activity in Christian work, no undue pressure was put upon individuals. The greatest emphasis was laid on the deepening of life and the closer walk with God that His Kingdom might come into the world.

As a response to this appeal, however, many have volunteered for service in foreign lands.

If faithfulness and interest can be measured by gifts, we are pushing forward. Our receipts to date show a goodly increase over those of the same period of last year, and all but two presbyterial treasurers have been heard from at this date—the end of July.

The new Treasurer keenly appreciates the words of welcome and the expressions of confidence which have invariably accompanied the first remittances from each presbyterial treasurer and she has found deep pleasure in writing a personal note to each one.

*Comrades in Service*, by Margaret E. Burton, is a new text-book for young people. It is composed of short sketches of notable Christian men and women of various races and nations who have been or are to-day leaders in Christian service. Price, in cloth, 60 cts., paper, 40 cts.

LEAFLETS ON AFRICA: *A Presbyterian Church with a Waiting List of 15,000*, by Rev. A. W. Halsey, 3 cts.; *Nana, the Mother; The Call of the Dark Forest, Other Children*, by Jean Mackenzie, *Home Life, The Testing of a Mission*, each 2 cts.

NEW LEAFLETS: *Charts and Suggestions for The King's Highway*, 10 cts.; *Responsive Reading for The King's Highway*, 2 cts. each, 75 cts. per 100; *Suggested Literature for The King's Highway*, free, postage 1 ct.; *The New Hymnal*, containing 100 best hymns for missionary meetings, 10 cts.

Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

### From St. Louis

Meetings every first and third Tuesdays of each month at 10.30 A. M., Room 707, 816 Olive St., St. Louis, Mo. Visitors welcome. Orders for Missionary literature promptly filled. Send to above address.

HOT days were slow in coming and when they did come, the mercury had not its usual habit of high endeavor. But by the middle of July our ranks at headquarters were somewhat thinned.

AN ENCOURAGING feature of the summer has been the goodly number of letters from our missionaries, so that almost every session has had its delicious spicing. They could not all be read on Letter Day and that is what we like.

AT OUR JULY monthly meeting was read a letter from Mrs. Laughlin of the Occidental Board. While it concerned a sad event, it was comforting to us who have been sorrowing with our dear Mrs. McClure. For although the death of Arthur McClure occurred suddenly in a strange land, and among strangers, there were the best of friends to care for the precious body, to prepare it tenderly, as a mother would have it, for burial, and to gather about it in the sanctuary, to tell each other and God how largely the young life had planned for Siam—and who shall say his plans have been brought to naught?

After the beautiful and touching service all that was mortal of the dear boy was laid away among the Berkley hills. May God comfort the sad father and mother!

LETTERS from different parts of our territory show a disposition on the part of our auxiliaries to keep right up with their pledges, notwithstanding plausible excuses for failure. It will require a strong pull, for it may be uphill work all the way. But the imperative need abroad is realized in large measure at home, and should nerve to all possible effort.

Then we must not forget the balance still due on our China Campaign Fund—\$831.77

THE COMING of Dr. W. King from Monmouth, Ill., to the pulpit of the First Presbyterian Church, St. Louis, returns to us a beloved Board member in Mrs. King. During a former residence here she was our Secretary for Missionary Speakers. We gave her up reluctantly, and it is like the home-coming of an absent member of our family to have her with us again.

NEW LITERATURE: *Sing Ye Praises with Understanding, a Musical Praise Service*, 3 cts. each, 25 cts. per dozen, \$1.00 per hundred. Prepared by the

Leaflet Committee of our Board. *Along the King's Highway, Charts and Suggestions*, by Mary W. Kerr, 10 cts. per copy. This useful pamphlet contains suggestions prepared especially for use in connection with the book *The King's Highway*, but are suitable for any time or place, whether the book is used or not. *The Experience of an Auxiliary President*, 2 cts. per copy.

*Foreign Mission Programs, Series Number 4, 3* cts., has been prepared by the Publication Committee of the Board of the Southwest. These programs seem to be growing in popularity. Number 3, prepared by the Committee of the Board of the Northwest, was sold out before all the orders were filled. Let Secretaries of Literature begin at the Rally meeting to lengthen the lists of subscribers to the missionary periodicals for the time for such work is short. Why should not our Board make a very creditable gain in subscriptions this year?

### From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer service first and third Monday from 12 till 12.30.

WE were honored by visitors from San Joaquin Valley, *coming to their own*, at our July meeting, also a delegation from San José and other places. Many interested friends from a distance were welcomed; a professor and his wife from Park College; Mrs. Wilton Merle-Smith from New York; Mrs. Fullerton, St. Louis; Mrs. Coulter, Chicago; women from Ohio and elsewhere. Representatives from the six Boards met, too. Many of our little Chinese girls were away on vacation. We called attention to the lovely pictures of the group in July WOMAN'S WORK and to "The Story Loy Mae Told" (Little Baby Bye) with Miss Cameron's name.

ALL enjoyed the after-dinner talks at the luncheon table. Mrs. Long of San José gave an interesting talk about the Women's Foreign Missions Day at our General Assembly at Rochester. Dr. Long returned from General Assembly by way of Park College, honored with the new degree of D.D.

Miss Isabel Laughlin, daughter of our missionary, had come home from her work as student secretary. She told us about it at the luncheon table. The college girls were always grateful to be remembered.

MRS. L. A. McAFEE read letters from Miss Stewart of India and from others. She spoke tenderly of the sorrow which came to Dr. and Mrs. McClure of Bangkok, Siam. They were with us a few weeks ago, and on returning they left their son here to take a certain line of study and he was instantly killed while crossing the street on our great thoroughfare, Van Ness Avenue. Deep sympathy is felt for the stricken family.

MISS BESSIE LAWTON, our own missionary from India, gave an interesting report of her work.

LETTERS from the new Sharrocks Hospital tell of its large size and of its modern improvements; it opened with fifteen patients.

MISS BELLE GARRETTE and Mrs. Parkhurst are away on vacation. We appreciated Miss Garrette's faithfulness in the past when we saw the table, which was always spread with our literature under her guiding hand, left bare and unattended. She will return much refreshed after the change and rest. She promises a list of new leaflets.

MISS CAMERON continues her heart-piercing ex-

periences in the courts. One day to save a young girl from a notorious highbinder; and next to find there a son of one of our girls, who had been rescued by Miss Culbertson. He had been lured by the vicious Tongs into the crime of murder, and that morning was sentenced to imprisonment for life. His mother was with us at the Home holding her tenth baby in her arms and gladly recognized the one friend of long ago.

Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

### From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 434 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

It has been a great pleasure and has seemed like old times to have Mrs. Holt in our midst the past few months. Mrs. S. T. Lockwood, a former vice-president of our Board, has been a welcome presence, too.

We have been so long in suspense about our missionaries in Urumia, Persia, that extracts from a letter from Mrs. E. T. Allen to home friends, dated May 25th, 1915, will be of absorbing interest. It gives a glimpse of the terrors through which they had already passed, and is printed on page 198 of this issue.

REMEMBER that newest literature on all topics can be had from headquarters.

## RECEIPTS TO JULY 15, 1915

By totals from Presbyterian Societies

### The Woman's Foreign Missionary Society of the Presbyterian Church

ATRENS,	\$16.10	MONMOUTH,	\$525.00	ZANESVILLE,	\$191.00	Miscellaneous,	\$1,214.90
BEAVER,	110.90	NEW HOPE,	26.65				
BELL,	12.75	NEWTON,	223.07				
CHILLICOTHE,	170.27	NORTHUMBERLAND,	690.00	Receipts from June 15th to July 15th,			
CLEVELAND,	1,140.43	OXFORD,	18.36	Regular,	\$7,507.37		
CO. MIRA,	42.80	PARKERSBURG,	109.10	China Fund,	316.98	\$7,854.35	
CO. EVILLE,	7.00	PHILADELPHIA,	41.00	Total receipts since March 15th,			
ERIE,	55.00	PITTSBURGH,	50.00	Regular,	\$35,119.71		
FLORIDA,	2.50	PORTSMOUTH,	90.50	China Fund,	3,638.01	\$38,757.72	
GADSDEN,	2.70	SHENANGO,	223.75	Persia Relief,		403.86	
HURON,	91.52	STUBENVILLE,	5.62	Syria Relief,		129.50	
KITTANNING,	6.00	UNION,	141.76	Mexico Relief,		2.00	
LACKAWANNA,	1,458.61	WEST JERSEY,	474.11	Special Gifts to Missionaries,		25.51	
LIMA,	203.28	WESTMINSTER,	445.75				
MCMINNVILLE,	24.95	WHEELING,	39.00				

(Miss) SARAH W. CATTELL, Treas.,  
501 Witherspoon Building, Philadelphia.

### Woman's Presbyterian Board of Missions of the Northwest

ALTON,	\$8.00	GRAND RAPIDS,	\$65.00	PEMBINA,	\$57.00	RUSHVILLE,	\$213.50
BISMARCK,	6.50	GUNNISON,	48.00	PEORIA,	581.00	SAGINAW,	68.37
BLACK HILLS,	29.00	HASTINGS,	50.30	PETOSKEY,	17.00	SHERIDAN,	26.14
BLOOMINGTON,	353.60	HULEN,	8.00	PUEBLO,	570.25	SIoux CITY,	605.50
BUTTE,	38.10	IOWA CITY,	47.00	RED RIVER,	25.00	Miscellaneous,	71.48
CABO,	48.00	KALAMAZOO,	40.45	ROCK RIVER,	5.00		
CHICAGO,	1,750.12	LAKE SUPERIOR,	110.00			Total for month, June 15th to July 15th,	\$6,220.51
CHIPPewa,	10.00	LANSING,	116.00			Total since March 15th,	\$46,774.85
CORNING,	35.00	LOGANSPOrt,	5.00				
DETROIT,	842.75	MINNEWAUKON,	13.05				
FARGO,	11.82	MONROE,	57.25				
FLINT,	60.00	MOUSE RIVER,	26.00				
FREPOBT,	171.64	NIoBARRA,	29.59				

Mrs. THOS. E. D. BRADLEY, Treas.,  
Room 48, 509 So. Wabash Ave., Chicago.

### Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	\$324.00	NIAGARA,	\$97.25	Receipts from June 15th to July 15th,			
BINGHAMTON,	208.00	NORTH RIVER,	149.00	Regular,	\$8,271.07		
BROOKLYN,	430.00	OTSEGO,	116.00	New China Fund,	13.00		
BUFFALO,	506.00	PRINCETON,	46.00	Persia Relief Fund,	134.00	\$8,418.07	
CHAMPLAIN,	49.00	PROVIDENCE,	35.00				
CHENGUNG,	138.50	ROCHESTER,	248.00	Total since March 15th,			
EENEZER,	68.00	ST. LAWRENCE,	52.00	Regular,	\$26,568.87		
HUDSON,	127.00	STEBEN,	184.00	New China Fund,	87.75		
JERSEY CITY,	293.00	SYRACUSE,	107.00	No Retreat Fund,	325.00		
LOGAN,	52.50	TRANSYLVANIA,	10.00	Persia Relief Fund,	5,331.59		
LOUISVILLE,	75.75	UTICA,	515.00	War Emergency Fund,	12.00	\$32,325.12	
LYONS,	52.25	Miscellaneous,	587.00				
MORRIS & ORANGE,	304.00	Interest,	1,470.87				
NASSAU,	205.00	Securities, Market					
NEWARE,	501.00	Value,	135.45				
NEW YORK,	328.50						

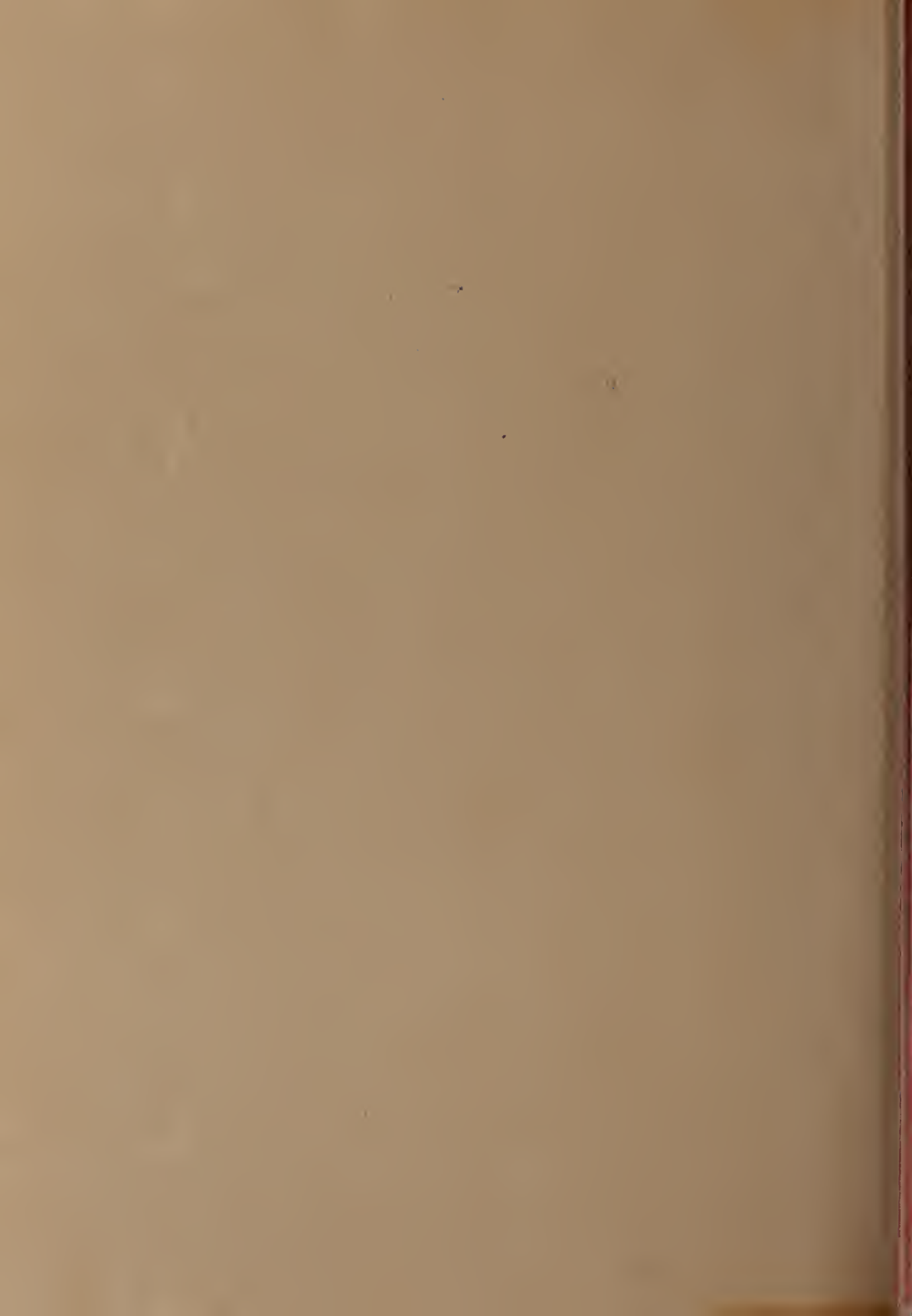
(Mrs. Joshua A.) MARY B. HATFIELD, Treas.,  
Room 818, 156 Fifth Ave., New York.

### Woman's Presbyterian Board of Foreign Missions of the Southwest

ARILENE,	\$5.70	PARIS,	\$4.50	Total for month, June 15th to July 15th,	\$582.62
AMARILLO,	50.70	PECOS VALLEY,	8.00	Total to date,	7,379.97
ARDMORE,	26.00	RIO GRANDE,	11.00	China Campaign Fund for July,	58.40
AUSTIN,	23.50	ST. JOSEPH,	.00	China Campaign Fund for year,	698.74
EL PASO,	2.50	SANTA FE,	5.00		
FT. WORTH,	13.00	TULSA,	102.00		
JEFFERSON,	17.55	WACO,	156.29		
KANSAS CITY,	4.00	Miscellaneous,	140.43		
LITTLE ROCK,	11.85				

Mrs. WM. BURG, Treas.  
816 Olive St., St. Louis, Mo.





**DATE DUE**

~~JUL 3 1 1986~~

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